Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at http://about.jstor.org/participate-jstor/individuals/early-journal-content.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE LIFE OF OUR LORD IN ART. With some Account of the Artistic Treatment of the Life of St. John the Baptist. By ESTELLE M. HURLL, Editor of Mrs. Jameson's *Sacred and Legendary Art.* Boston and New York: Houghton, Mifflin & Co.; Cambridge: The Riverside Press, 1898. Pp. xxii + 370. $1.

THE author has turned aside from the ordinary field occupied by writers on Christ in art, who give only a few illustrations of each feature of the narrative, and produce parlor-books of more or less beauty and value. She has divided the life of Christ into 114 sections, and has given a complete list of the principal works of art which refer to each, with statements concerning artists and places, with descriptions, and frequently with brief criticisms. There are more than a hundred illustrations reproducing the best pictures and sculptures in which our Lord is set forth. These illustrations vary in excellence from fine photogravure to coarse pen-and-ink work. The indexes are admirable. The book will hold a useful position in the history of Christian art, and, as a book of reference, will largely supersede the well-known books of Lindsay, Jameson, and Farrar.

FRANKLIN JOHNSON.

THE UNIVERSITY OF CHICAGO.

LEZIONE DI ARCHEOLOGIA CRISTIANA. Di MARIANO ARMELLINI. Opera postuma. Roma: Tipografia della Pace di Filippo Cuggiani, 1898. Pp. xxix + 653. L. 8.

DEATH has been busy of late years among the Christian archæologists of Rome. In 1894 the greatest of them all, G. B. de Rossi, then two years later Mariano Armellini, and in the past summer Enrico Stevenson and Michele de Rossi, have all been taken. Of the men whose names but a short time since appeared on the title-page of the *Bulletino* and the *Nuovo Bulletino di Archeologia Cristiana* but one remains, Marucchi. This book of Armellini's published posthumously has an interesting introduction by Stevenson, who died before the work appeared.

Posthumous publications rarely increase the esteem in which an author is held, and in this case it cannot be said that the general rule is violated. We have in this volume the lectures delivered for many years to the students in the Roman seminaries and the College of the Propaganda. The editor, Signor Giovanni Asproni, has not altered

the original manuscript, preferring to let the text stand as the author left it, even when it hardly rises above the form of notes.

The work is divided into five parts, of very unequal length and merit. The first treats of early Christianity and the society of the empire. Making all due allowance for the fact that the author was addressing a somewhat immature body of students, and that he had no opportunity to correct his work, it must be said that he shows neither familiarity with the sources nor mastery of his subject. Some acquaintance with his Greek Testament would have saved him such an egregious blunder as (p. 18) the statement that "Luke asserts that the apostle was accompanied to Berea by the flower of the Thessalonican nobility" ("*Luca accena che il Apostolo fu accompagnato a Berea dal fiore della nobilitá Tessalonicense: Hi autem erant nobiliores eorum qui sunt Thessalonicæ,*" Act. 17:11). In this case not only has the Vulgate led him astray by its genitive reproducing the Greek genitive of comparison, but other evident misconceptions of the passage are introduced. The evidence from Christian inscriptions is, however, well handled.

The second part devotes 129 pages to a description of the different catacombs, preceded by a short general introduction. The catacombs are described in the order in which they lie along the different roads leading from the city, beginning with the Via Appia and circling around to the Via Latina. This is distinctly the best portion of the volume, and is a decided contribution to the literature of the subject. The same information is to be had elsewhere, but it must be sought in costly and large volumes and the extensive periodical literature. This part will be found the most convenient guide to the catacombs for the student who knows Italian and wishes a more scientific manual than the ordinary guide-book, but who does not care to go into the detailed study of the subject.

The third part treats of art in the catacombs. While it adds practically nothing to previous work, and the lack of illustrations is decidedly felt, it contains good lists of the subjects depicted and carved, and a fair discussion of symbolism from the Catholic point of view.

In the fourth part "disciplina ecclesiastica" is discussed under its various forms of initiation, baptism, confirmation, the eucharist (including the Eastern and Egyptian liturgies), holy oil, ordination, etc., etc. While the author evidently uses the more modern works as his sources, the treatment is unscientific, and of course intensely Roman. An exhaustive and scientific treatise on this subject could hardly have been

expected in such a book, yet we could have hoped for a better handling of the voluminous material than we have here.

Christian epigraphy, with nearly 200 pages, comprises the last division. It opens with a careful introduction on the Roman name, with a study of the names of slaves and freedmen, and in the next two chapters gives the criteria for assigning dates to epitaphs. The writer then goes on to discuss variants from the ordinary epigraphic forms, the Damasene inscriptions, those having historical and dogmatic importance, and finally those which bear on the subject of the orders of the ecclesiastical hierarchy. The work is well done, and is by far the most convenient and accessible treatment of a somewhat obscure but most important subject. Nothing short of the two great volumes of de Rossi equals it, and much new material has appeared since the publication of the first part of the *Inscriptiones Christianæ Urbis Romæ.*

A short biography and a list of the author's publications follow, and an exceptionally full and good index completes the work.

While it cannot be said that this book is a contribution of new materials or treatment to the various subjects discussed in it, it is a convenient manual for students. It is unfortunately marred throughout by a lack of scientific criticism of sources and by looseness of statement. It is perhaps of unusual interest as showing the type of instruction which has been afforded to the pupils of the Propaganda in Rome, and, if not all that could be desired, will probably compare favorably with most text-books — and perhaps courses of lectures — on the general subject.

One cannot read the very warm and almost tender preface and introduction without feeling that the author must have been a very lovable and a deeply religious man. And the lectures themselves show a loving regard for the subjects treated, which, even if it may occasionally blind the critical insight, wins our hearty admiration and sympathy.

WM. WARNER BISHOP.

ROME, ITALY.

THE POST-APOSTOLIC AGE. By LUCIUS WATERMAN, D.D. With an Introduction by Bishop Henry Codman Potter, D.D., LL.D. (= Vol. II of "Ten Epochs of Church History," edited by John Fulton.) New York: Charles Scribner's Sons, 1898. Pp. xviii + 1505. $2.

THE establishment of the historic episcopate is the definite end that Dr. Waterman has in view from the beginning. The author's